







## THE NATIONAL ERA.

For the National Era.  
THE WANDERER.

BY M. HEMSTEDT.

"Twas a storm December night—  
Storm, though fast and gorgous still—  
Blissful darkness was the river,  
And the world was still.  
But the north side of the forest—  
Oh! 'twas bitter cold and chill.  
"Father!" said a little daughter  
Of the minister, "to-day  
When you are gone,  
How I could not cease to pray;  
Though a law was made against it—  
It was righteous, did you say?"

"And the Hebrew men who boldly  
Dared to speak their minds—  
What is it good for them to venture—  
On so dangerous a thing—  
When they knew not of a surety,  
What delusions God would bring!"

"Yes, my child," replied the father,  
And the minister went on—  
"Wherefore does my daughter question ?  
Surely there art slow to learn  
Of thy prophet's apostle.

And the minister said—

"That a higher than human  
Is the fearless Christ's guide;  
Sincere man make sinless statutes,  
And the truth is turned aside;

Truth is perverted, and  
And must everywhere abide."

Not again the cold made answer,  
But in silence bowed her head,

While upon the wall the lightning

Mingled with the thunder roar;

That had been the last intoning,

To his reverend master said—

"Sir, there is a stranger woman  
Waits at your at the door;

Say, sir, is she being

Answered the boy—

One that such a scanty garment

Or so wild an aspect wore."

Wonderfully the little maiden

Closed again her eyes—

Presently the minister said—

"Come have ever sought in vain,

At my hand," replied the master,

As the servant turned again.

To his boy he said—

"Son, go and tell him to hold;

"I was not troubling any house vagrant,

"I was no longer taught and bold—

But a woman, timid with travel,

She had been a widow and bold!

"I have lost of foot and clothing,

But I ask not that she cried—

"Tis a fugitive entreats you,

Only let me be safe;

Give me one night's protection,

And a corner to sleep in."

"Save me! for the love of Heaven,

Save me!" and she turned her eye

To the hill-top, where it rounded

Of against the dark sky—

Meeting the eye in the distance,

Did her searching glance decay.

Shirked she with fronted gaze,

See them! they are on my track!

Will I give not to them my bonds?

With a heart weep, and break me,

To be scatfed, to be trampled;

To be tortured on the rock?"

"God protect you!" said the pastor,

"For I cannot grant you aid;

Evil is in the world,

When such brutal laws are made;

It is the will of Heaven.

That our relatives obeyed."

O, that great speech was awful!

O, that heart-wringing wail!

At the hunted sawdowf,

Made his very heart to quail;

Heads were bowed, and bold;

And the fugitive was gone.

See the strangers from the hill-top,

Had descended to the lawn:

Vanish, ye shadows, vanish,

Leave the errant ye are on.

When the moon arose that evening,

On the evil and the good,

The two extremes of a world,

Found the hunted woman lying,

Where they went to gather wood;

Bore her to their wreathed dwelling,

Placed her on its only bed,

Wept her to see her face pale,

Chafed her limbs, and bled beside her—

In the morning, she was dead.

And the parish gave a coffin,

And a decent grave was made,

And the church pane—prayed—

Stood by his head unwept.

Where the silent was laid.

Hitherto in speech so gifted,

Whereof did his language fall?

Whereof did his sonnets tremble?

Whereof did his songs so pale?

No one living had seen him;

And the dead can tell no tale!"

O! speakst the pastor gently,

For his punishment is sure!

Little is known of him;

Not even his name is known;

Live within his soul no more!

In his eye was a ring;

And he bears it everywhere—

He is in his quiet parlor,

He is in the quiet street;

For he bears it everywhere,

To their widow's pain.

And their cruel breast swelled over

To their heart before—

Warred in their bosom,

Smothered in the bosom;

And they lived each other better;

Loved their God, and neighbor, more.

GOV. SEWARD ON THE FUGITIVE SLAVE LAW.

The following is Governor Seward's Letter to

the Convention of the Opponents of the Fugitive Slave Law, held at Boston on Tuesday:

AUBURN, Saturday, April 5, 1851.

DEAR Sir: Your letter inviting me to attend a Committee to call a Convention of the Opponents of the Fugitive Slave Law, and to communicate with you my opinion on that statute, if I should be unable to attend the Convention, has been received.

While offering the pressure of dues here long deferred as far as possible for non-attendance, I pray you to accept the Committee in whose hands I have placed several years of my life, and endeavor to address the People of Massachusetts on this subject; it might well satisfy a generous and benevolent people, as the friends of Human Rights and Civil Liberty.

I consider that I have only partially done my duty to the cause of freedom, when I have not fully availed myself of the opportunity to speak in the popular discussion of the main features of the law of Congress.

The home scenes of those who have been converted to the political arena, criminalizing them from those they had differed, while others have endeavored, by extraneous means, to convert them to a contrary purpose, are now so numerous, that they have shown themselves disqualifed, by prejudice or interest, for practical, that impudent and cunctious which the occasion has demanded.

I am unwilling even to seem to imply, by retarding arguments, that the public, after the other, will pay to the Convention the attention which a popular verdict which I believe to be just, deserves.

Nevertheless, there is no impropriety in my declaration, when that is questioned, the opinion which will govern my vote upon and against when a Fugitive Slave Law shall be proposed for a long time to come, because it is an absolute and purest Federative Government to extend the rights of slaves throughout States which are constitutionally and substantially free.

Any despotic Government would avail itself from its profound slumbers by such a

cessive or not, misleading. I think, also, that the state was unnecessary, that political ends, & power, & wealth, & civil evils, resulting from the escape of slaves, constituted the prevailing motives to the enactment.

I think, also, that the details of the measures are indeed bad, but the intent to the alleged fugitives of an old master, his master, and nothing less than a Court of Justice, constitutionally organized, & presiding over the cause of the slave, in the law with which he is charged, is palpably in derogation of the Constitution; that the rules of evidence which the Testaments are adverse to the weak and defenseless, and that they are not to be admitted.

Again: Both Testaments view man as possessed which will escape from bondage a crime, by a law which is an insult to the poor, and which gives him a right to his master's dog to cultivate to him to fatten, the right of freedom of which, under rigorous penalties, compel freedom to aid in the capture of slaves, and which offers no redress to the slave, but a false judgment. Finally, whatever changes opinions may have undergone, I retain my earliest convictions that the constitutional provision on which the law purports to be founded is merely a compact between the States, and the Congress of the United States have no jurisdiction over the subject.

Now it is clear, which is so obvious in itself, commanded to us by favor of its connection with what are called the measures of compromise. Compromise implies a mingling of truth and error, right and wrong, the one of which is the strongest evidence that it was the design of God that powers should be employed; but in addition, he had commanded that the powers should be employed, and how should he employed.

Still further: Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.

Both Testaments enjoin the faithful and constant exercise of every power of his strength, whether it be the bodily, spiritual, intellectual, or moral; and the highest power of all.